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LECTURE

COMPRISING THE HISTORY

OF THE

SECOND PARISH IN BEVERLY,

AND THE

ORIGIN AND PROGRESS OF THE CHURCH OF CHRIST;

WORSHIPPING IN THAT PLACE.

DELIVERED IN THE

MEETING HOUSE OF SAID PARISH,

Sabbath Evening, July 6, 1834.

BY EDWIN M. STONE,

PASTOR.

PUBLISHED BY REQUEST.

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A. D. Endicott

PREFACE.

THE following Lecture was prepared and delivered without reference to its appearance in print. A general desire, however, having been expressed that it might be put into a durable form, I have cheerfully consented to its publication. I have here embodied all I could collect that was important and interesting in the History of this Parish. Assuming only to be a faithful chronicler of events as they transpired, I have refrained from unnecessary comment. The style is not designed for the ordeal of criticism. Much that follows is quoted from the Church and Parish Records, as it is there recorded—preserving the orthography unaltered. That it may be convenient for reference, I have been careful to prefix the date to each circumstance recorded. If the publication of this Lecture shall in any degree, contribute to the revival of Parish zeal, and the promotion of practical piety, the highest wish of the author will be accomplished.

Upper Beverly, Oct. 1834.

LECTURE.

"GATHER UP THE FRAGMENTS THAT REMAIN, THAT NOTHING BE LOST."—
John vi. 12.

I HAVE selected these words, as a suitable motto to the subject of discourse this evening, viz. *The History of the Upper Parish in Beverly, and the origin and progress of the Church of Christ worshipping in this place.* It is of high importance that the early history of our towns and Churches be collected ere the records become defaced, and the traditions now fresh upon the memory, are lost: for upon these only can be based an authentic history of our Commonwealth. This has already been done, to some extent, and I cannot but hope, that in each town in this State, competent persons will soon assume to complete the work thus begun. Entertaining this view, I have devoted most of the time I could spare from other duties, for the last three months, to collecting and arranging the materials for this History. They were much scattered, and to bring them together has cost considerable labor. In prosecuting this work, I have consulted the Parish and Church Records. I have also gleaned many facts from aged people with whom I have conversed. Besides these, I have received much assistance and valuable information from the Hon. ROBERT RANTOUL of this town. In the year 1831, he delivered a series of Lectures before the Lyceum in the first Parish, on the *civil and ecclesiastical history of Beverly.* In one of them, he collected much that pertains to the history of *this* Parish. The manuscript of that lecture he has very kindly placed in my hands for examination, with permission to make such use of it as I pleased. I have accordingly availed myself of his politeness, and have drawn from its pages ~~some~~ many of the facts which I shall hereafter present.*

Introductory to the history of the *Parish*, it becomes necessary to glance at the early history of the *Town*, that we may see the measures adopted preparatory to the formation of the society and church in this place.

The town of Beverly was first incorporated Oct. 4, 1668. Its *western* boundary then extended "no further than Bass river and a line running *northerly* from the head of that river by Horse Bridge to the Wenham line, excluding *Riall's side* or *Riall's Neck*, and the territory lying between *Frost Fish Brook*, and the first named boundary, which still remained with Salem. Notwithstanding the severance of these two portions of territory by town lines, yet the intercourse from early times seemed to indicate the desire of union between the inhabitants. In 1684 John Green, of *Riall's side*,

* To distinguish these extracts from other parts of the Lecture, they are marked (R.)

had liberty to bury his dead in Beverly Burial place (lower parish) provided he contributed towards the expense of the same.

March 12, 1702-3, a committee was appointed by the town to "treat with our neighbors on Riall's side, relating to their having a privilege in our meeting house, provided they join us in upholding the house and worship of God among us." March 20, 1707, a committee was chosen "to treat with friends and neighbors at Riall's side in reference to what they are willing to give annually to the town in consideration of their coming to hear the word preached with us."

At a town meeting March 22, 1710-11, it was "Voted, that it be left to the Selectmen in behalf of the town to treat with our neighbor's at Riall's side, relating to their request at the present meeting, and to draw up some proposals to lay before the town meeting of what the said Riall's side people will oblige themselves to perform." At a meeting April 16, 1711, it was "Voted, that the town do accept of the proposals and obligations that the Riall's side people have proposed and obliged themselves to do, as appears by their obligation dated April 10, 1711, and the Selectmen to appoint a person to receive the money that the Riall's side people are to pay by their obligation."

In 1711, Jonathan Cressey paid 8s. Samuel Trask 5s. Stephen Howard 8s. John Batchelder 6s. Jonathan Batchelder 5s. Josiah Batchelder 6s and Nehemiah Howard 7s. [£2 5s.] by agreement towards the support of the ministry in Beverly, they then living at Riall's side." (R)

These facts are interesting and instructive to us of the present generation. They show the just estimate in which our forefathers held the institutions of religion; and their willingness to yield them a cheerful support. We now discover the first indication of a desire to establish a society in this parish. On the 17th Dec. 1711, the town of Salem, "Voted that the inhabitants of Riall's side be allowed, with some of their neighbors of the village, and also of Beverly, to build a meeting house near horse bridge on the line between Salem and Beverly." The township of Salem at that time included the whole of Riall's side and what is called *Money Lane*. The dividing line between Salem and Beverly, passed near the run of water west of Maj. Conant's house. The reason which induced this desire for the formation of a new parish was probably an increase of inhabitants in the neighborhood, which rendered it more convenient for them to attend public worship here, than in the lower parish and in Salem as formerly. This is my *conjecture* merely. I do not state it as a *fact*.

At a town meeting held in Beverly March 25, 1711-12, "a petition was offered by Jonathan Rayment, signed by himself, Edward Dodge, Lieut. Edward Rayment, and others with them, of the inhabitants of the North-westerly part of Beverly, desiring to be dismissed from bearing any part of the charge of the present

ministry of the gospel in said town, in order to their joining with some of Salem to erect a new meeting house near Jabez Baker's house in Beverly, and setting up the worship of God there, which petition was read to said town, and offered for a vote, but the town refused to grant their desire;—but at a town meeting held July 1, 1712, “upon reconsidering the matter contained in the aforesaid petition in behalf of the said Jonathan Rayment, and some of the inhabitants of the said town that live to the northwest of a straight line from Benjamin Dike's house in said Beverly, to Peter Wooding's house in said town, and on the same course west southerly to Salem and Wenham line, *voted*, that when and as soon as there shall be a meeting house erected by the said persons, and at the place above mentioned, and an Authordox minister settled for carrying on the worship of God there, then the petitioners above described (and no others) giving in their names to the town clerk shall be dismissed from bearing any part of the charge of the present settled ministry of the gospel in said Beverly.”

In Oct. 1712, the General Court was petitioned for an act of incorporation for a new parish. This step does not seem to have received the *unanimous* approbation of the Town, for we find that at a town meeting held Dec. 19, following, it was “*voted*, that Deacon Samuel Balch, Capt. Joseph Herrick and Robert Woodberry are chosen as Agents for the Town to make *objections* against the prayer of the petition of some of the inhabitants of the northerly part of Beverly and the inhabitants of Riall's Side in Salem, and some of the inhabitants of Salem village;—said petition bearing date Oct. 23d, 1712, and preferred by them before the Great and General Court Oct. 25, 1712, the town being now served with a copy of said petition by order of said Court.” One objection offered to granting the prayer of the petitioners, was, that some living within the limits of the proposed parish, were unwilling to leave their Minister, Mr. *Blowers*. The Court, however, does not seem to have considered *this* objection, or any other that might have been offered, as bearing sufficient weight to hinder the grant, —and Oct. 12, 1713, an order was passed, establishing what has since been known as the *Precinct of Salem and Beverly*. “The boundaries are described as a straight line taking in Peter Woodings's house, and Benjamin Dike's house, and so to Wenham line, including all the families to the northward of *Frost Fish River* at Salem village, and all the families to the eastward of *Frost Fish Brook*.” (R.) The second Parish having thus been incorporated, the next step was to adopt some measures to effect the erection of a house of worship. Accordingly on the 13th of Nov. 1713, the first meeting of the new Precinct was held at the house of Capt. John Dodge, in Beverly. It is styled in the Parish Records “a meeting of the inhabitants of Riall's Side in the township of Salem, some of the northwest part of the township of Beverly, and the inhabitants of Salem village living to the eastward of Frost Fish

Brook." At this meeting, Nathaniel Hayward was chosen *Moderator* and Jonathan Rayment, sen. *Clerk*. "After having debated the circumstances of their condition," it was "voted, forthwith to *proceed* to ye building a meeting hous for ye public worship of God." It was also "voted, to chose a committee of nine persons to manage ye affair of building and finishing sd. hous, any five of them agreeing." This committee consisted of Nathaniel Hayward, Joseph Herrick, Thomas Rayment, John Trask, Jonathan Rayment, Edward Rayment, John Rea, Jonathan Dodge, and Andrew Dodge. [Spelled Dode.] It was at the same meeting agreed that the house should be 48 feet long,—38 ft. wide and 22 ft. stud. Provision was made for purchasing land to set it upon, and for other public uses. It was unanimously agreed "that ye meeting house [should] be set up by the county Road, neare ye hous of Mr. Jabez Baker, in Beverly." The house here alluded to, I understand to be the one now occupied by Mr. Vincent. It is probably one of the most ancient dwellings in the Parish. The next Precinct meeting was held on the 9th of March, 1713-14, at the house of Jonathan Rayment. At this meeting it was "voted and granted [that] 350 pounds moneys be raised, Being Levied upon ye persons and Estates Lying within, and belonging to ye precinct of Salem and Beverly." This money was "to be improved for ye building of a hous for ye publick worship of God, and to purchase Land for ye use of ye people of sd. precinct." Jonathan Rayment, Ebenezer Woodberry and Samuel Trask were chosen *Assessors*, and Jacob Grigs and Stephen Herrick, *Collectors*. The dimensions of the house were ordered to be enlarged to 50 ft. in length and 40 in width, if the timber which had been procured would admit of it. "The largest sums paid towards building the meeting house, were by Dea, Jonathan Conant, who paid £25-13-3, and Capt. Thomas Rayment, who paid £20-10-0." (R.) In the course of the season the house was erected, and fitted for public worship. At first, there was no steeple or bell, but only a porch or turret at the west end. The porch at the *east* end, was built about the year 1771, by *Capt. Caleb Dodge* at his own expense, in consequence of which the parish granted him a pew privilege in the Southeast corner of the house. Previously to the erection of this porch, the *women's entrance* to the gallery was by a flight of stairs in the corner where the pew now stands. In 1751, it was voted to build a steeple, and purchase a bell of about 400 cwt. From that time to the present, several changes have been made in the arrangement of the interior, some of which will be noticed in the order in which they occur. At a precinct meeting held Oct. 19, 1714, after the erection of the meeting house, it was "voted and granted that whereas there is room left in the lower part of the meeting house, which may be well improved by building pews, and their being want of money to pay ye Charge of building and finishing our meeting house, wherefore it was voted and granted that the

privilege of building distinct and separate pews be offered unto such persons as have contributed most towards ye building ye meeting hous, and have done service for ye precinct, and are likely to pay considerable charge towards ye ministry." It was further provided that those who were favored with the offer of these privileges, should pay for them according to the appraisement of a committee appointed by the precinct. Nathaniel Hayward, Lieut. Edward Rayment, and Jonathan Rayment were chosen appraisers.

It appears that after the incorporation of the 2d parish, that several persons who resided in the first parish, and had liberty to withdraw, did not see proper to avail themselves of the privilege. Accordingly at a Precinct meeting held Nov. 4, 1714, a committee was appointed to visit them and let them know that if they would *then* join in choosing, settling and maintaining a *learned orthodox* minister, they should enjoy *equal* privileges with respect to the meeting house. Nathaniel Hayward, Edward Rayment and Andrew Dodge, composed this committee. How successful they were in their mission, I have no means of ascertaining, as the records are entirely silent. As the word orthodox has already occurred twice in the Parish records, it may be proper to remark, that in the early history of this commonwealth, it was employed to distinguish the Congregational denomination from other sects of christians. Thus when the Society here, proposed settling a learned orthodox minister, it probably had reference to his being a clergyman of the *standing order*, rather than to any peculiarity in doctrine.

Having erected and completed a house of worship, the next step was to procure the regular administration of the word. The choice and call of a clergyman to take the pastoral care of a church and society, was in those days of much less frequent occurrence than at present—and the piety of our ancestors led them to feel the importance of always looking to God for wisdom to direct their steps. On the present occasion, the parish agreed to set apart a day for fasting and prayer, which I find recorded in the following words: "Voted and agreed on, that as soon as ye meeting hous is fit to meet in, to meet together and keep a day of solemn fasting and prayer to God Almighty, that he would please to direct us in a right way of being supplied with a suitable qualified person to be our minister, and to direct us in all respects in so weighty an affair; and that ye neighboring ministers be desired to assist in carrying on ye work of said day." This vote was passed Dec. 14, 1714. The exercises of the day thus set apart, were probably the *first religious services* ever performed within these walls. What clergymen assisted on the occasion, I have not been able to learn. It is probable however, that Mr. Gerrish of Wenham, and Mr. Blowers of the lower parish were present, as they were the nearest neighboring clergymen. At a subsequent meeting it was agreed, that as the parish was destitute of a *stated* ministry, a contribution should be taken to defray the expense of supplying the pulpit.

Previously to inviting a clergyman to settle with them, a parish meeting was called, Dec. 27, 1714, and Samuel Trask, Ebenezer Dodge and Joseph Trask were chosen a committee to *seat the meeting*. This, in those days, was a matter of grave moment. When the house was built, instead of Pews, as they now stand, the *body* of the house was filled with two rows of long seats, with an aisle between. The males occupied *one* side, and the females the *other*. The duty of the above mentioned committee was to assign to every person his or her *rightful place*, and to see that no one infringed upon the rights of another by taking a seat that did not belong to them. The rule to be followed, adopted at this meeting, was the following: "To show respect to ye aged people amongst vs, as allso to have a speciall regard unto persons that have don service for ye benefit of ye precinct, and have contributed high in building of ye hous for ye publick worship of God, and purchasing land for ye use of ye people of sd. precinct, and are Likely to pay considerable in ye Charge of ye ministry amongst us:—as allso not to seat above two thirds so many persons in any seat, as ye seats will comfortably hold." This last provision indicates that their numbers at that time, were not equal to their room. At a meeting March 19, 1715-16, it was voted that "ye Committee that was chosen to seate ye meeting house heretofore are now chosen, and desired to seate all such persons as are inhabitants amongst us, and pay rates with us, and are not as yet seated." To prevent the young females from pressing in and incommoding the married women who set in the gallery, it was voted, at a meeting March 29, 1715, that the front seat in the east gallery "be parted in ye middle." On the 2d Feb. 1714-15, a committee was appointed to supply the pulpit. They were also authorized to apply to Mr. Leverett, President of Harvard College, for advice relative to a suitable person to preach for a few Sabbaths at least. Two candidates were obtained—Mr. Cheever, a graduate of 1707, and Mr. JOHN CHIPMAN, a graduate, of 1711, both of Harvard College. On the 8th of March following, it was voted that Mr. Chipman be desired to preach the two next Sabbaths, and then Mr. Cheever for one Sabbath—after which the parish would come to a choice. On the 29th March 1715, it was fully and freely voted, that, in the choice of a minister upon whomsoever the lot falls by a major vote of the people, that they will *all* set down satisfied therewith. At the same meeting *Freeborn Balch*, from the First Parish, signified his willingness to join the society provided he was permitted to vote—whereupon it was "voted, that he might vote with vs in ye choice of a minister." * * * * "and allso yt he should have privilege with vs in our meeting hous."* The vote was then tried on the question of giving Mr. Chipman a call, and was carried in the affirmative. How the vote stood I have not been able to learn

* Mr. Balch was the father of Rev. William Balch, Pastor of the 2d church in Bradford. He united with this church Sept. 23, 1716, and died June 13, 1729. He was buried in Dodge's Row. His house stood between Col. Jesse Shelden's and Wenham Pond.

from any authentic source. The records are silent. There is a tradition, that the call was secured by the casting vote of a female, by the name of Woodberry, who owned considerable property in the Parish, and who probably had contributed something towards defraying the expenses of building the meeting house. It is said she sat upon the door-step during the progress of business within. When it was ascertained that the vote was *equal*, the meeting decided that Mrs. Woodberry might vote, and that *her* vote should determine the choice. She accordingly went forward, and gave *her* vote for Mr. Chipman. Be that as it may, the parish appears to have very readily acquiesced in the wholesome rule that the majority shall govern—and for nearly *sixty years*, it is believed they had no occasion to regret the decision. Joseph Herrick, Jonathan Rayment and Jonathan Dodge were chosen a committee to wait upon Mr. Chipman, and communicate to him the result of this meeting.

On the 20th of May, a parish meeting was convened, and after hearing the report of the committee appointed at the former meeting to communicate with Mr. Chipman,—which appears to have been favorable,—it was “*voted*, that if ye Rev. Mr. John Chipman shall settle amongst us in ye work of ye ministry, that we will give to him a sallarie of sixty pounds a year money, as it passes from man to man in this province,—besides ye strangers money contributed, so long as he shall continue here amongst vs in ye work of the ministry and Live a single man. And when he shall be married, then to add to his sallarie five pounds a year till his sallarie shall amount to eighty pounds a year,—and *that* to be his yearly sallarie so long as he shall continue in ye work of ye ministry amongst vs.” At the same meeting a £100 settlement was voted him, and Mr. John Leach, Joseph Herrick, John Dodge, Josiah Woodberry and Josiah Batchelder were appointed a committee to treat farther with Mr. Chipman. On the 1st July, a grant of the *use* of the land belonging to the precinct was made, and of one acre in fee simple to Mr. Chipman, provided he should build thereon.

With these provisions Mr. Chipman appears to have been satisfied, and on the 8th November, gave his final answer, accepting the call to become the first pastor of the parish. It is on file in the precinct book in his own hand writing, and reads as follows:

“Beverly, Nov. 8, 1715. Whereas my answer relating to ye votes passed by you for ye encouragement of my settlement was conditional, and the conditions on your part being performed (as by record appears) to my acceptance,—these are to signifie to you that I do accept thereof, and engage to settle with you, and (by divine assistance) to serve you in ye ministry of ye Gospel, of-

ficiating in all ye service that shall be incumbent on me, as preaching, catechising the youth, &c.*

To the Clerk of the Precinct of
Salem and Beverly to be commu-
nicated to said Precinct. }

JOHN CHIPMAN.

Having thus provided themselves with a Pastor, preparations were made for his ordination, and the 24th of Nov. "set apart and kept by solemn fasting and prayer to Almighty God for his direction, and assistance and blessing." A committee was appointed December 1, to advise with the elders of the neighboring churches, and to agree upon and appoint a day for the ordination. On the 8th Nov. previous, it was "voted that the precinct shall be at the charge of the ordination," * * * * and also, "that ye provisions for ye ordination shall be carried to ye house of Lieut. Rayment, and he be desired to receive it and to take particular account thereof." Afterwards, at a meeting March 5, 1716, six pounds were granted Mr. Rayment "for his providing for and entertaining the ministers that preached here from time to time, from Feb. 1714-15 to July 1716."

Thus far the proceedings were by the *Precinct*,—no church at this time having been organized.

On the 28th day of Dec. 1715, the Rev. John Chipman was set apart to the work of the Gospel ministry in this place by solemn ordination. Previously to the ordination, a Church of Christ was gathered, and publicly acknowledged, after signifying its assent to the following Covenant, which I have transcribed from the church Records. It is introduced with this

Preamble.

"The Covenant agreed upon and consented unto by the Church gathered out of Salem and Beverly at their first embodying on the 28th day of December, 1715. "We whose names are hereunto subscribed (although unworthy of a name in this place) apprehending ourse ves to be called by God, to Embody ourselves into a distinct society for the better attendance upon the worship of God, according to the rules of his Holy Word: Being persuaded in matters of Faith according to the Catechism of the assembly of Divines, unto the substance of which we do submit.

COVENANT.

"We do in some measure of sincerity, this day, give up ourselves and our offspring unto the Lord Jehovah, the One True and Living God, Father, Son and Holy Ghost, to be his forever, promising (by the help of Grace) to Live unto and upon this God, hoping at length to Live with him forever.

*Mr. Chipman, during his ministry, until prevented by age and infirmity, visited the different districts in the Parish once each year, and catechised the children. The districts were 4 in number. The places of meeting were in the meeting house, Dodge's Row, Money Lane, and Riall's Side.

"We do likewise give up ourselves one to another in the Lord, engaging (with divine aid) as a church of Christ, to submit to the order, discipline, and government of Christ in his church: and to submit to the guidance of such as are or shall be over us in the Lord, and watch for our souls: and to watch over one another according to the Rules of the Gospel, as long as we shall continue in relation to each other.

"We promise also to admit to our Communion such as shall desire to join themselves to us, if by a profession of their faith and repentance, and unblameable walk and conversation, they may in charitable discretion be accounted Qualified for it, and to walk with all regular and Due Communion with other Churches of our Lord Jesus Christ, and cheerfully to support and observe the pure Gospel Institutions of our Lord Redeemer, so far as he shall graciously Reveal to us his Will concerning Them.

"We take the word of God for our Rule, and resolve uprightly to study what is our duty, and to endeavor to practice it: and wherein we fall short in the discharge of it, we will humbly betake ourselves for pardon, to the blood of the Everlasting Covenant.

"And that we may Inviolably keep this Covenant forever, being sensible of our own impotency, we humbly implore that the help and Grace of our Redeemer may be sufficient for us: Intreating that he being the great Shepherd of our Souls, would lead us into the paths of Truth and Righteousness for his name's sake, and at last receive us All into his Heavenly Kingdom. Amen."

This Covenant is signed by 15 males, viz: John Chipman, Edward Dodge, Jonathan Rayment, Joseph Dodge, Jonathan Dodge, Josiah Woodberry, Elisha Dodge, Nehemiah Wood, John Dodge sen., John Leach, Joseph Herrick, John Cresey, Jacob Griggs, John Brown and Moses Fluant. It was drawn up by Mr. Chipman, and stands recorded on the Church Book in his hand writing. It was continued in use for the space of 72 years, until the ministry of Rev. Daniel Oliver, when it was superceded by one framed by that gentleman. In 1831, the Church "unanimously agreed," "that the Church may hereafter be built up upon the platform drawn up by Rev. John Chipman, at its organization Dec. 28, 1715," and accordingly the Covenant prepared by Mr. Oliver, from that time ceased to be used.*

After the Church had been regularly organized, the ordination services succeeded. The charge was given by Rev. Joseph Gerrish of Wenham. The right hand of Fellowship by Rev. Thomas Blowers of the First Parish in Beverly, who together with Rev. Geo. Curwan of the 1st Church in Salem, and Rev. Benj. Prescott, of the 3d Church in Salem laid on hands. By whom the Sermon was preached I cannot learn. The Church thus

* To correct a misapprehension which has obtained in many minds, I would here observe that the Church now stands on the Platform upon which it was founded 119 years since. Mr. Chipman's Covenant is used without alteration.

established in this place, is known by the name of the 2d Congregational Church in Beverly.

On the 11th Jan. 1716, The Church held its *first* meeting. At this meeting, John Cresey was Chosen the *first* Deacon. At the same meeting "it was voted, that a *Relation of Experiences* shall be made in public by such persons as shall be admitted to communion with us at the Table of the Lord," and that in admitting persons to full communion, the *brethren* may signify "their consent by ye vote of the hand." The vote in relation to *Experiences*, (though not designed,) seems after a series of years to have been construed as a part of the *Covenant*; and consequently constituting a *term* of communion,—and as such evidently conflicting with the clause in the *Covenant*, which sets forth *faith and Repentance and an unblamable walk and conversation*, as the *only* test of fitness for Christian fellowship,—the Church with a praiseworthy decision, met in the year 1755, and passed an explanatory vote, which at once set every doubt as to its true meaning at rest. This I shall notice more particularly hereafter.

Jan. 29, 1715-16; Jonathan Dodge Jr. was admitted to full communion with this Church, being the first person received after its organization.

April 22, 1716, 20 persons were received from the first Church in Beverly,—and three from the Church of Christ in Wenham.

The names of the persons received from the first Church were

Nathaniel Hayward and his wife Elizabeth; Nehemiah Hayward and Bethiah his wife; Sarah, wife of Dea. John Cresey; Mary, wife of Lt. Rayment; Sarah Woodberry; Mary, wife of Edward Dodge; Eleanor, wife of Jacob Griggs; Mary, wife of Elisha Dodge; Mary, wife of Moses Fluant; Elizabeth, wife of Capt. John Dodge; Sarah wife of Jonathan Rayment; Mary Woodberry; Alice Woodberry; Jerusha, wife of Jonathan Dodge sen.; Lydia, wife of Josias Woodberry; Mary, wife of Roger Conant; Susanna, wife of Nehemiah Wood; and Patience Woodberry. From Wenham, Sarah wife of Jonah Dodge; Eliza, wife of Jonathan Dodge jun. and Abigail Trillmore.

"In the same year, the Precinct laid out an acre of land for accommodation about the meeting house, and stables were allowed to be built thereon for the use of the parishoners. This liberty was never improved. The year following (1717) liberty was granted to erect a school house on the easternmost part of said land." (R.)

At this last meeting it was also "voted that an entry be made on the precincts Book of every particular persons disbursements towards ye charges of this precinct." The first regular list however does not appear on record until the year 1724. This list contains 140 names.

April 25, the Rev. Mr. Chipman, accompanied by Dea. John Cresey, Joseph Herrick and Nathaniel Hayward, assisted at the gathering of a Church in Marblehead, and the ordination of Rev. Edward Holyoke, the *father* of the late venerable Dr. Ed-

ward Augustus Holyoke, of Salem. This was the *first* occasion of the kind on which this Church was invited to assist.

At a meeting of the 2d Church in Beverly, April 26, 1722, Mr. Jonathan Rayment was chosen deacon. At the same meeting it was voted, that "whereas there are Divers Members of other Churches Cohabiting with us, and Every way appertaining and belonging to us, Saving that they yet neglect to put themselves under the Watch and Care of this Church by Coming in fully into ye Covt. and Communion with us as a particular Church of Christ: Wherefore voted, that the Deacons of ye Church be Desired to Discourse [with] those Members of other Churches, and to endeavor to persuade them to Come up fully to their Duty in this Article, That their Communion with us may be more fully Stated and Regular." A committee consisting of Jonathan Dodge sen. and Josiah Batchelder, was appointed to make an annual examination of the accounts of the Deacons,—and 16s. were ordered to be given "to the aged and infirm Widow Bryars out of the Church's Stock."

Dec. 30, 1722, Wm. Balch, a Student of Harvard College, and Feb. 15, 1722-23, Rebekah, wife of Rev. John Chipman were admitted to full communion in this Church.

At a meeting March 20, 1723, "the privilege of ye hinder seats in ye women's gallery" was granted to Jonathan Batchelder, Josiah Batchelder, Edward Rayment, Robert Dodge, Nathaniel Rayment, Jonathan Dodge jr. and widow Anna Brown.

In the course of a few years after Mr. Chipman's settlement, the currency of the country became very much disordered. Paper money depreciated in value,—in consequence of which the Precinct in 1725, voted to add £20 to his salary. In 1735, £80 were added. In 1738, £120. "In 1740 there was a precinct meeting held, to know why Mr. Chipman had not receipted in full for his salary,—whereupon Mr. Chipman, May 21, gave a receipt in full for all the time since his settlement, specifying that he did it partly for several other considerations. The continual depreciation of bills of credit not having been fully made up to him by the Precinct, was the reason why, although he was willing to give them a *discharge* in full, yet he would not acknowledge he had been *paid* in full. In 1748 an attempt was made to regulate his salary by the current value of silver, but it did not succeed, and they voted him £600 *old tenor* for his salary of £80. In 1750, when paper money ceased to circulate, the precinct voted him £80 lawful money. In subsequent years his salary was increased to £85, 88l, and finally to 90l." (R.)

On the 9th of June 1725, Dea. Jonathan Rayment, Joseph Herick and Ensign Nathaniel Rayment were chosen a committee to apply to the first parish for an enlargement of the bounds of this parish. The object of this enlargement, as set forth in the record, was that "this people might be in better circumstances to encourage ye ministry and ordinary learning amongst themselves." The

application was unsuccessful,—and the next year a movement was made for an incorporation of the precinct into a *separate town*. At a meeting held July 1, 1726, for that purpose, “after a debate of an hour and an half, the people were of opinion that It was most Likely to doe their duty as afore sd. for this Precinct to be Incorporated Into a Township, and it being put to vote by ye Moderator, it was voted for a Township by a great majority.” There were 18 persons, however, who felt it to be their duty to record their *dissent* to this vote. Their names, as they stand on the parish records, are Dea. John Cresey, Joseph Cresey, Daniel Cresey, Jonathan Greene, Samuel Woodberry, John Batchelder, Jonathan Batchelder, Josiah Batchelder, John Batchelder jr., John Leach, William Porter, Joshua Rea, Rufus Herrick, Robert Baker, Thomas Preston, John Balch, Israel Balch, and William Prime.

The subject, we find by the records, was agitated several years. “Dec. 23, 1736, application was made by the Precinct to the town to be permitted to form a town by themselves, which was refused, but Nov. 4, 1737, a committee was appointed by the town to consider the difficulties which the said Precinct labored under, and to try to make them easy. The petition to the town was in a very conciliatory tone, and addressed “to the Honoured and Beloved inhabitants of the town of Beverly.” The limits proposed for the new town, were rather more extensive than those of the precinct. Their grievances were stated to be,—want of schooling for their children, so that they might read the holy scriptures, write &c. want of knowledge of the publishing of the intention of marriage between their children in Salem and in the first Parish in Beverly; incapacity of their minister to celebrate marriages in that part of the Precinct laying in Salem, inconvenience of Militia duty, the precinct making part of 4 or 5 companies, and so liable to have 4 or 5 men drafted for service in time of war when *one* was ordered from each company, which might be obviated by the proposed town’s making one Military Company. And lastly, they appeal to the natural feelings of parents towards their children, to induce the town to provide for the better accommodation of posterity as a good and kind mother ought to do. The town of Salem ordered a school to be kept at Riall’s Side in 1734. Beverly, at a later period, however, provided for district schools, and the grammar school was, as early as 1728, kept part of the time in this Precinct (or 2d Parish). The other grounds of complaint did not come against the town, but were the necessary consequence of the laws of the province, over which the town had no control. The application of this parish to the town was renewed in 1737 and 1738, but probably they afterwards concluded to settle down quietly as they were.” (R.) Of the *merits* of the case, it is difficult for us at this late period to determine.*

* May (26) 1726, we find that measures were adopted to collect the “behindments” of certain persons in the parish. As this word occurs frequently in the

While the subject of forming a *new town* was agitating, an incident occurred in the Church, which but for judicious management, might have resulted in unpleasant consequences. In the early age of the church in this country, it was the duty of the Deacon upon the Sabbath, after the hymn was read, to set the tune, and lead in singing. In those days the whole congregation joined in the sacred song. A small portion of the audience were in possession of Books. To accommodate such, it was customary to "*line*" the hymn or psalm. That is, the Deacon read two lines, and then sung. This custom is still practised in the middle and western states, and where *time* is preserved, produces a most animating effect. At the period of which I am speaking, the *rules* of music were but imperfectly understood, and the majority of people *sung by rote*. When therefore *note* books were introduced into churches, quite a sensation was produced. The Deacon felt that his prerogative was usurped, the congregation were disturbed by the introduction of tunes with which they were unacquainted, and by many worthy people it was viewed as a dangerous innovation. This Church, in common with others, seems to have partaken of this feeling. At what time music books were introduced here, I cannot learn, but as early as 1730, so much uneasiness was manifested, that it was thought expedient (April 16, 1730,) to call a church meeting to devise a method by which harmony might be restored. As this transaction serves to throw light upon the "spirit of the times," I have transcribed the whole account as it stands recorded in the Church Book in Mr. Chipman's hand writing.

"Whereas there has been some difference of opinion in some of the members of this Church, relating to the way or method of our psalmody, some thinking that the way or method of singing the psalm tunes which has heretofore been in common use among us, should still be retained by us; but others, that the way or method of singing the tunes by note, as has been of late years introduced into many other Churches and Congregations in the Land, should be promoted and established in this society: For the accommodation of which affair the Church is now met. And having first considered that it is our indispensable duty to harmonize in the way or method of our singing the Praises of God and to use our utmost endeavors to prevent all manner of discord therein, so that we may not only with one mind, but also with one mouth, Glorify God according to that precept, Rom. 15: 6. It was then voted, that considering our present circumstances, the Church does judge it to be most conducive to the Peace of this people to sing the psalm tunes in the way and method which has heretofore been in common use among us, and accordingly does determine yet to sing them in that way and method."

early records, and as at present it does not appear to have a place in our dictionaries, I would observe for the benefit of some future lexicographer, that at the period of which I speak, it was employed as synonymous with *arrears*. To collect the "behindments," was to collect the *arrears*.

At this meeting many members of the church were absent, which probably led to another meeting the 3d July following, at which the former vote was reconsidered. On this occasion the records state that "the church having first considered several inconveniences which had arisen from said vote of April 16th 1730, which were likely to continue and increase if the said vote should be strictly adhered to for the future : Then agreed and voted that this Church Does Determine to Sing the Psalm Tunes Regularly by Note Once upon Every Lord's Day, and once upon *Fast Days*, viz. at the first time of singing in the afternoon, and once upon every Thanksgiving Day also. Voted likewise at the same meeting, that Mr. Joseph Cresey be desired to set the Tune, or lead the Song, at all such times as the Church has agreed to sing regularly by Note. Moreover, seeing that an Inconvenience and Disorder hath happened by the Introduction of a Psalm Tune which the people of this Church and Congregation are mostly unacquainted with: Wherefore it was agreed and voted, that no psalm tune which has not been in common use among us, shall be Speedily Introduced, set or Sung in this Congregation, Excepting the Tune called St. Marie's or Hackney, and the Tune called Commandment Tune." This course of Compromise was continued for little more than a year, until Oct. 28, 1731, when at a church meeting it was "voted that they would for the future time sing (at all times of singing in the public worship) the psalm tunes by rule, according to the notes pricked in our Psalm Books." It is probable that the vote at the 2d meeting to pursue alternately *both* methods of psalmody, had a tendency to reconcile the friends of the old method to sing by *rule*, and also to hasten without serious consequences, the final change already noticed. A *descendant* of the Mr. *relative* Cresey just named, was for many years an efficient leader of the singing choir in this place.

June 1, 1730, "A committee was appointed by the *first* parish to treat with the precinct in regard to the ministerial rights at Bunker's meadow in Topsfield, so that the ministers might each know what part to improve." (R.)

The *seating* of the people, already alluded to, still continued an important feature in the ecclesiastical polity of this Church. At a meeting 4th March, 1730, "John Brown, John Balch and John Conant were chosen a committee to *re-seat* ye people in the afore sd. House. Ye directions given to ye committee for seating ye People, was first to have a regard to Olde Age, and second to what men pay for their Real Estats." In 1755, It was voted, in *seating*, to have special regard to age, rates, and *Commission*.

March 1, 1732, a vote was passed to procure a *law book* for the use of the precinct. Perhaps the steps taken to incorporate this parish into a separate town, already noticed, led to the procuring of a work, which it is hoped the parish will never again have occasion to consult.

March 9. 1735, a vote was passed to take a quarterly contribution that year for the benefit of Mr. Chipman, he having been subjected to much expense arising from sickness in his family. "In 1757, special leave was granted to Madam Brown, wife of William Brown Esq. to exchange her seat with the widow Rayment. It was one of this family of Brown's that gave the name of *Brown's Folly* to the high hill at Riall's Side, or to the building which he erected on its summit." (R.)

In 1734-'35 and '36, the ecclesiastical difficulties in the 1st Church in Salem, which preceeded the settlement of Rev. Mr. John Sparhawk, appear to have agitated the Church in this place, as well as the 1st Church of which Mr. Champney was then pastor. Letters missive were sent by the 1st Church in Salem, to this Church, requesting its aid in the ordination of Mr. Sparhawk; to this, remonstrance was made by a portion of the Church. After duly considering the subject, it was concluded not to heed the remonstrance. Accordingly six delegates were chosen to accompany the pastor, to assist at the ordination.

In 1747, the precinct voted a general repair of the outside of the meeting house. In 1750 a vote was passed to pull down the old turret, and build a steeple. A committee was chosen to attend to this business, and also to procure a bell of about 400 lbs. weight as already noticed. The form of the belfry was to be octagonal, and the spire of the usual description. It was surmounted by a large *gilt eagle*, the gift of Mr. Joseph Chipman. In 1811 the steeple having become much decayed, it was taken down, and the bell hung in its present position. 3

Robert Hooper jr. Esq. of Marblehead, who owned the farm in the precinct now owned by Mr. Rufus Putnam, was employed to import the bell from England. He is also named as a contributor to the purchase. His friendship for the parish induced him in 1753 to resolve to procure the bell at his own charge and present it to the precinct. This he accordingly did, and at the next meeting May 8, 1753, it was "voted, that whereas Robert Hooper jr. Esq. of Marblehead, hath, by his generosity and donation greatly obliged this precinct in presenting us with a bell on his own cost and charge, for ye use of ye sd. precinct: In consideration whereof, voted, that this precinct do grant and freely give unto ye sd. Robert Hooper Esq. his heirs and assigns the Pew at the southerly corner of our Publick Meeting house, situate between Mr. Wm. Porter's and Deacon Cresey's pew."

It was also "voted, to Lath and Plaster over head, over ye above sd. pew, upon ye parishes cost." This was the first plastering done in the meeting house. Mr. Samuel Leach was chosen to wait upon Mr. Hooper, and communicate to him the foregoing votes. Mr. Hooper's letter to the parish informing them of his generous intention, I copy from the Precinct Records. It is alike honorable to himself and to the precinct.

"Gentlemen, When you first proposed to erect a steeple and procure a bell to hang therein, in order to encourage so laudable an undertaking, I made you the following offer, viz: that I would present the parish with all the nails necessary to effect said work—that I would subject my farm to pay a double tax, and that I would import a bell and let you have it at the sterling and necessary charges, without any advance: and as the people of the parish have showed me and mine a great deal of civility and kindness since I have had the pleasure of having an estate therein, I have determined to make you a present of the bell only, in lieu of the above mentioned proposals; and at the same time expect to pay the proportion of my farm's tax towards building the steeple and all materials therefor, as tho' I had not made a present of the bell. And as the erecting of the steeple hath made way for the building of a pew in the southwest corner of said house, if said pew is not engaged to any person, and I can have the liberty of purchasing the same, at such price as you shall think proper to set thereon, shall be very glad, provided it will not make any uneasiness with any person or persons of the parish. But if your granting my request will make the least uneasiness, I do not in any shape desire it, and will be entirely content to set in any place where I and mine may hear the word when Providence may give leave for our attending.

I assure you gentlemen, it is my unfeigned desire to live in peace with all men, and especially I prefer peace and unity in the house of God; and therefore let nothing be done on my account that will have a contrary tendency. May the God of peace preserve peace and unity in the parish and Church, so that all the meetings may be like brethren in unity, which is the sincere desire of your assured friend,

ROBERT HOOPER, jr.

Marblehead, May the 8th, 1753.

In addition to the sentiment of respect entertained for Mr. Hooper, as expressed in the gift of the pew afore mentioned, the parish six years after in 1759, "voted that the Hon. Robert Hooper Esq. be desired when he occasionally attends divine worship with us, to take the uppermost end of the foreseat on the floor before the pulpit."

In 1822, the bell here mentioned having cracked while tolling for a funeral, it was exchanged for the one now in use.

The Proceedings in relation to the annexation of that part of the Precinct which belonged to Salem, to *Beverly*, appear first on the Town records June 23, 1752. At that time a committee was chosen of which Col. Robert Hale was chairman to confer with the inhabitants of Riall's side, then forming a part of Salem, respecting their annexation to Beverly. In 1753 (Sept. 6.) Salem consented that this annexation should take place, provided the General Court should set them off within thirty days. In the course of the negotia-

tions, provisions were made that the general Town meetings should be held in the first parish meeting house. The change thus effected in the town limits took place about 85 years after its incorporation. What is now called *Royal Side*, is written in the ancient Records, *Rial's Side*, and probably took its name from a family of that name residing there. Whether it were not proper to revive the *genuine* pronunciation of this name, is respectfully submitted for consideration. Mr. Robert Baker, who died in this town in the winter of 1830, aged nearly 90, was, while living, supposed to be the last man born at Rial's Side while it continued annexed to Salem. When it became incorporated with Beverly, *one tenth* of the province tax laid upon Salem was deducted and added to this town.

August 8, 1755, it appears by the Church records that a meeting was held to "explain and settle the terms of communion of this Church," by correcting a misapprehension to which I have already alluded.

"It was considered that one article of the solemn covenant which this Church entered into with God and with each other, at their first embodying, on the 28th Dec. 1715, stands recorded in these words, viz: "We promise also to admit to our communion such as shall desire to join themselves to us, if by a profession of their faith and repentance, and unblamable walk and conversation, they may in charitable discretion be accounted qualified for it." It being also considered that there was a vote passed by this Church Jan. 11, 1715-16, in these words, viz. "That a relation of experiences shall be made in public by such persons as shall be admitted to the table of the Lord," which vote seems to be dissonant from said article, and carries a face on it as though we required some further term of communion with us than what is expressed in said article in our Covenant. This Church therefore thinks it expedient to declare that we have from our very first beginning, which is more than 39 years past; insisted on no other terms of communion with us than what are expressed in the said article in our Covenant, but have received many persons to our communion at the table of the Lord, who have made no relation of their experiences in public, but only a profession of their faith and repentance—Wherefore voted,

"1st. That as this Church has ever interpreted the vote aforesaid as *permissive*, and not as *compulsive*, so we do not now, nor will we for the future, insist on any other terms of communion with us than those expressed in said article in our covenant; and yet, that any person who upon his coming into communion with us, shall be desirous of making a relation of his experience in public, shall have liberty so to do.

"2dly. Voted, that any person desirous to join himself to this Church, shall have liberty to manifest his faith and repentance either orally before the church, or by writing, to be read to the

church, or privately, to the Pastor, to be by him communicated to the Church in the substance of it, the person owning before the Church that which shall be read or communicated by the pastor." This liberal course, in regard to the admission of members to the Church was never deviated from until the ministry of Rev. Daniel Oliver before alluded to.*

March 8, 1757, The parish voted to sell to Mr. Joseph Fluent 94 poles of the parishland laying near the meeting house, provided said Fluent pay Rev. Mr. Chipman £1-13-4 in consideration of his rights in said land. Mr. Chipman's transfer of his right, and also his receipt for the aforesaid money stand on the parish records in his own hand writing.

June 23d, same year, Madam Brown and widow Jane Ray were permitted to exchange seats.

July 22, 1757, Letters signed Oliver Carter, &c. in behalf of about 18 or 19 brethren of the Church in Leominster Mass. were received, requesting the Pastor with delegates to assist at a Council convened for the purpose of examining a complaint entered against their pastor Rev. John Rogers. The letters set forth that he had denied the doctrine of Original Sin, and had "rendered himself *suspected* of unsoundness, even in some of the fundamental doctrines of Christianity; more particularly of the Deity of the Lord Jesus Christ." Deacon Joshua Dodge and Joseph Cresey were chosen delegates to accompany the pastor.

At a meeting March 1, 1759, liberty was granted to plaster under the galleries. It was also "voted that Lieut. Henry Herrick be desired, when he attends divine worship with us, to take the second seat on the floor before the pulpit,"—and in 1764, a vote was passed desiring Mrs. Herrick to take a seat in the women's fore pew.

Oct. 24, 1759, It was voted "that liberty be granted to our generous benefactor Robert Hale Esq. to put up a window and plaster upon the wall in his pew at his own expense." This was probably the first plastering upon the wall ever done in the house. Permission was also granted Mr. Hale to put up a window behind the pulpit. By what other acts he commended himself to the notice of the parish I cannot learn.

In 1760, legacies having been left to this Church by Capt. Ebenezer Raymond, Mrs. Hannah Woodberry and Dea. John Conant amounting to £7-1-4, a contribution was taken which increased the sum to £13-13 5 with which a silver tankard for the communion was purchased. Sept 29, 1769, Mr. Chipman confirmed the gift of a silver cup, made by his wife Hannah to the Church in her last sickness. In 1809, Josiah Batchelder Esq. deceased, and bequeathed a silver Tankard,—and June 3, 1832, Mr. William

* Oct 11, 1826, it was voted at a Church meeting, that in future, the candidates for admission might receive the rite of baptism by sprinkling or immersion as they chose.

Friend generously presented a silver cup to the Church, for which a vote of thanks was passed.

March 13, 1770, it was "Voted that the Rev. Doctor Watts Version of Psalms be sung for the future in the Public Meeting house." When the foregoing vote was carried into effect, a sensation was experienced not dissimilar to that noticed when the Singing Books were first introduced. A lady now living in the Parish informs me that one aged gentleman become so excited as to rise in the midst of divine service and bear testimony against this alarming innovation.

Up to the period of which I am now speaking, Mr. Chipman appears to have been able to discharge his parochial duties without assistance. In the course of the year, however, old age and infirmity, seems to have disabled him from active labors, and at a meeting held Sept. 5, 1770, it was "voted that the standing parish committee should agree with Mr. *Enos Hitchcock* to supply the pulpit for three Sabbath days more." At an adjourned meeting Oct. 22, it was voted to employ Mr. Hitchcock four Sabbaths more.

At a meeting on the 5th Nov. following, Deacons Joshua Dodge and John Conant, Benj. Jones Esq. Mr. Joshua Cleves, and Mr. Josiah Batchelder were appointed a committee to consult with Mr. Chipman about settling a colleague, and also to consult with Mr. Hitchcock about the same matter. At first, Mr. Chipman declined giving up any part of his salary towards the supply of the pulpit until he should be able to supply in his own person—but on the 10th Dec. 1770, he invited a meeting of the brethren of the church at his house, to determine whether they would unite with him in giving Mr. Hitchcock a call to settle as a colleague. A vote was passed that a call should be given, which was concurred in by the precinct, Jan. 1771, and £133-6-8 settlement, and £60 salary during Mr. Chipman's life, voted him. After Mr. Chipman's decease it was increased to £95. It is presumed Mr. C. gave up 20*l.* of his salary, after Mr. Hitchcock's settlement, as at the next annual precinct meeting 60*l.* instead of 80*l.* were voted for his support.

Mr. Hitchcock's answer to the call was communicated to the Church March 17, 1771. It is recorded on the Church Book. The following is a copy :

"REV. HOND. AND BELOVED—Whereas it hath pleased God, who has the hearts of all men in his hands, to incline your Church to express their satisfaction, as to my ministerial abilities, in consequence of which unitedly to desire me to take the oversight of the flock of God in this place, as co-pastor with the Rev. John Chipman and to succeed him in that office if the Lord will: I do with gratitude acknowledge the respect and honor shown me herein, and having taken this weighty affair into the most serious consideration, and also sincerely, as I hope, sought to the glorious head of the Church for his conduct therein that the path of my duty might be

made plain to me, and that I might be inclined thereto:—It does now appear to me a duty to accept—therefore I do now signify to you my compliance with your request. And it shall be my daily prayer that we may all continue to live in love, and to study the things that make for peace and whereby one may edify another, that so the God of love and peace may be with us.

Finally, I do earnestly beg an interest in your daily prayers, that God would be with and furnish me more and more for the service of the sanctuary, and that I may come to this people, from time to time, in the fulness of the blessing of the Gospel of peace, that I may be faithful and successful. May grace, mercy and peace be multiplied to you from our Lord Jesus Christ. In the faith and fellowship of the Gospel, I subscribe myself your pastor elect,

ENOS HITCHCOCK.

On the 21st March 1771, Mr. Hitchcock was received into this Church by letters of dismission and recommendation from the Church in Truro. The 1st day of May following was appointed for his ordination, and a committee chosen to procure two suitable persons to provide for the Council, and for the scholars and gentlemen who might attend. The Churches in Salem of which Rev. Messrs. Barnard and Diman were pastors,—the 1st Church in Beverly, the second Church in Pembroke, the 2d and 3d Churches in Brookfield, and the Churches in Danvers, Manchester, Wenham, and Middleton, assisted on the occasion. The services commenced with an anthem. Prayer by Rev. Mr. Forbes of Brookfield, (afterwards settled in Gloucester.) Sermon by Rev. Gad Hitchcock of Pembroke, from 1. Cor. 9: 19. "For though I be free from all men, yet have I made myself servant unto all, that I might gain the more." Mr. Diman of Salem, gave the charge. Mr. Swain of Wenham, gave the fellowship. Mr Smith of Middleton made the concluding prayer—the whole followed by an anthem.

The Sermon delivered on this occasion, I have seen. It is written in a pure and flowing style, rarely met with in sermons of that day. Its tone of manly freedom and liberality, would well compare with pulpit efforts of a later date. The views of the preacher appear to have been very expansive. He regarded the atonement as made for *all*. He speaks of Christ as the *Saviour of the world* in the most unrestricted sense. Paul, he says, "was charmed with the glorious discovery, and adored the *free and boundless grace and mercy* of God towards the Gentiles, whom through Jewish prejudices, he had before looked upon as lost, and abandoned of heaven; and nothing did he wish for more ardently, than that *all mankind* might be brought to see this mystery, and partake of this grace." p. 6. Addressing the congregation he says, "The richest blessings are opened, by the gospel to mankind; it breathes love and good will to men *without discrimination*; pardon and life are freely offered to *all* in it, and both on terms so just and unexcep-

tionable, and with such *provision of help to enable them to comply with them*, that not a single soul will or can perish from under the light and grace of it, without owing its ruin to *its own negligence and folly*." p. 25.

On the duties of the ministry, he offers the following significant remarks. "If it be the great aim of ministers, as it *ought*, to be *profitable* to their respective charges, they will not think themselves at liberty in their public discourses, to entertain their people with any notions and sentiments, (however pleasing) that are not plainly derived from the fountain of truth; but they will conscientiously inquire what it is Christ has commanded them to preach? *Christ's* directions, and not the *fictions* of their own or other men's brains, they will keep in their eye, and make them the measure of what they declare to their people." * * * * * "Ministers who aim to be *useful* in the work they are called to perform, will not lose sight of a point so necessary to be kept in view as this, viz. that both the promise and command of Christ are extended to them, to preach his gospel, and thereby prove themselves to be his ministers, and then they may expect he will be with them, even to the end of the world, and advance his kingdom by them. *Regardless of the peculiar tenets of sects and parties*, it behooves us whom Christ has put into the ministry, to endeavor, by comparing spiritual things with spiritual, to find the truth contained in the passage, that in the course of our studies, comes under consideration; which is the mind of the spirit; that we may be able to deliver it, pure and unmixed to the people; and not amuse them with *human glosses and inventions*, while the *great things* of God are left undiscovered. If the Scriptures are the *only rule* of faith and practice to men, they must, of consequence, be the *only rule* of our preaching. A *slavish* submission to *human creeds and formularies*, and a *trembling* concern to make *them* the basis of our discourses to the people, is degrading to the sacred character, an affront to the Scriptures of truth, and a contradiction of the fundamental principles of protestantism." pp. 17, 18.

From this digression, I return to bring up the remainder of Mr. Chipman's history. He lived about four years after the settlement of Mr. Hitchcock, and died on the 23d of March, 1775, at the advanced age of 85. He was pastor of this Church and Society for nearly 60 years; during which period, he received 384 persons into the Church, administered the ordinance of Baptism to 834 children and 34 adults; united in wedlock 303 couples, and attended 631 funerals. The first person *admitted into the church* by Mr. Chipman, after its organization, and *recorded in his hand writing*, was Mr. Jonathan Dodge jr. Feb. 5, 1716. The last, his own daughters, Mary and Abigail, June 10, 1770. The first adult *baptised* by him was John Frost, April 1, 1716, the last, Mary, wife of Gideon Batcheller, Oct. 30, 1768. The first *child baptised* by him, was Elizabeth, daughter of Jonathan Dodge, Feb. 5, 1716,

the last, Israel, son of Charles Dodge, July 1, 1770.* The first couple united in wedlock by him, was Mr. Samuel Smith and Elizabeth Hayward, both of Beverly, Jan. 19, 1716; the last, John Dodge 3d. and Mehitable Batcheller, both of this town, Dec. 1, 1768. The first *death* recorded by him, is Eleanor, child of John Dodge jr. Oct. 13, 1715; the last, a daughter of Jonathan Cresey, 1769.

Mr. Chipman probably outlived most of those who had attained the years of manhood at the time of his settlement. There are but few persons now living in the parish who retain any recollection of him. He was a native of Barnstable, and was married twice; *first* Feb. 12, 1719, to Rebecca Hale, of Beverly, daughter of Robert Hale, and grand-daughter of Rev. John Hale. She died July 4, 1751, aged 49 years, 7 months, and 15 days. His *second* marriage was with Hannah Warren, Nov. 19, 1751. She died June 24, 1769. His first wife was the mother of 15 children, all of whom are now dead. Of the second, there was no issue. With both, he lived in the marriage state about 50 years. Of his funeral, I can gather no *particular* account, either from the records, or from tradition. It is presumed, however, that the ceremonies of the occasion were such as became the venerable age, and estimable character of the deceased.† The second day succeeding his decease, a parish meeting was called, at which the sum of *fourteen pounds* were voted to the Executors to defray the funeral charges.‡ It was customary at that period, as it is in some places now, to present mourning rings, gloves, &c. to the near friends of the deceased. In consequence of the scarcity of money, during the revolutionary war, the provincial government recommended the discontinuance of this practice. *Tradition* states that some little delay occurred in the burial of Mr. Chipman, from a strong desire on the part of the executors or nearest relatives, to *revive* the custom at this time. A *proviso* in the Parish grant of the 14l. just named, would seem to confirm the tradition. However, the difficulty, if there were any, was obviated, and his remains were entombed in the Old Burying Ground, between the graves of his two wives. Upon his grave stone is neatly sculptured the bust of a clergyman, with gown and bands. His *Epitaph*, which is in latin, is conjectured to have been

* April 19, 1778, the late Pickering Dodge, Esq. of Salem, received the rite of Baptism in this Church.

† Since the manuscript of this Lecture was put into the hands of the printer, I have conversed with an aged female, who was much with Mr. Chipman during his last sickness. From her I learn that the funeral was numerously attended. The clergy of the neighboring towns were present. The corpse was carried into the meeting house and funeral obsequies performed. Mr. Hitchcock, colleague of the deceased, offered one of the prayers, and an appropriate discourse was delivered by a clergyman whose name she does not recollect.

‡ This money, from causes now unknown, was not paid for several years after the funeral, by which time the currency had depreciated so that the Executors realized but a trifle from the whole amount.

written by Mr. Hitchcock. The following is a translation from the original.

Epitaph.

“To this grave are committed the remains of the Reverend and truly venerable John Chipman, A. M; a graduate of Harvard College, and for more than 59 years the faithful Pastor of the 2d Parish in Beverly—A man eminent for solid powers of mind and useful learning,—and particularly distinguished by his acquaintance with the scriptures; serious and pungent in preaching the word; penetrated with love of the religion of Jesus, and *by his own example* teaching others its precepts; in presiding over the Church vigilant and upright; to all the flock benevolent and just; *embracing from his soul the good of all sects*; remarkable for the performance of mutual and social offices; in his family an example of every christian virtue; far from being inflated by prosperity; most patient in adversity. Having attained an advanced age, and in the firmest hope of a happy immortality, he expired on the 23d day of March, A. D. 1775. Aged 85.”

Mr. Chipman's life, and the period of his ministry, exceeded that of all the other clergymen in Beverly. He appears to have been held in the highest esteem and reverence by his people, over whom he exercised an uncontrolled influence to the termination of life. “This influence upon the vicious, oftentimes supplied the want of correct moral principle, in restraining them from sinful courses. With the *virtuous* it was a powerful incentive to the diligent performance of every duty. The manners of the time in which he lived, allowed him to command that obedience, which is now only to be sought by the more mild, though not less effectual means of persuasion.” (R) His influence abroad was proportionately commensurate with that exerted at home. He was frequently called to assist in ordinations, and in the settlement of difficulties that arose in the neighboring churches. “His virtues, though of the sterner sort, were not the less real.” In 1746, (May 20) in conjunction with Mr. Wigglesworth, of Ipswich, he published a controversial pamphlet. It was directed against Rev. Wm. Balch of Bradford, who was accused of propagating Arminian tenets.* This, with a Thanksgiving discourse, are the only writings of Mr. Chipman, so far as I can learn, that ever appeared in print. The controversy between Messrs. Wigglesworth, Chipman and Balch, I have seen.† The joint production of the two former makes a pamphlet of 44 pages. It is written in a temperate spirit, and is dedicated “To the Ministers and Churches of our Lord Jesus Christ in New England.” Mr. Balch's reply occupies 92 pages.

* It was replied to by Mr. Balch the same year.

† It grew out of a Sermon published by Mr Balch in 1743, upon *Faith and Works*.

It is written with great perspicuity and force, and indicates a mind determined to *think for itself*. "It is the grief of my soul (says he) to see the *Bible* so much neglected, and other books so much made the *Standard*; or at least taken into partnership with the *Bible*; and so construed too in a sense which they and the *Bible* can never be reconciled, though I doubt not but they were intended by their pious *authors* in a conformity with it." * * * * *

"And with that wise and good man (Mr. Robinson) I cant help miserably bewailing the state of the Reformed churches, who stick where Luther and Calvin, and other instruments of the reformation left them." * * * * *

"Let us hate an imposing spirit, as we would hate to be imposed upon. Let no *names* of Men sway with us; nor yet let us endeavor to make our own sway with other men. Truth is worthy of all regard for itself; nor is it ever the better, or ever the worse for Those that hold it, or for those that despise it. Let us not in a faulty manner distrust our own *Faculties*; They are such as the Supreme Being has given us for our own Improvement, and not another Man's: Nor yet let us think that our own was given us for ourselves and for other Men too. We are accountable for what we *teach*. But after all, our Hearers or Readers are accountable for what they believe." p. 92.

The Rev. Wm. Balch, just alluded to was a son of Mr. *Freeborn Balch*, mentioned in the commencement of this lecture. He was born in this town in 1704,—graduated at Harvard College 1724,—was ordained at Bradford, Mass., June 7, 1727 (upon which occasion Mr. Chipman assisted) and died 1792, in the 88th year of his age. He is said to have possessed strong powers of mind,—was mild and conciliating in his manners,—and was universally beloved by his flock. He "was fond of husbandry, and the fruit of his orchard was said to be the best in the County of Essex. His cider, which bore the best price in the market, was called "*Arminian Cider*." (R.)

Mr. Chipman, is understood to have been partial to the science of *Medical Astrology*. A work on the subject, in the library of the late Dr. Fisher, which once belonged to Mr. C. is said to be filled with notes and interlineations. His 7th son, Joseph, came in possession of the parsonage estate, and during a long life of persevering industry and enterprize, did much to improve and beautify its appearance. His widow has in her possession, a portrait of Rev. John Chipman. It is said to be an excellent likeness. She has also a copy of his will. The parsonage house, which stands on the brow of a little rise, south of the meeting-house still makes a respectable appearance. It is remarkably high studded for the day in which it was built. It "has been enlarged by additions at the back side, but the original can be easily distinguished. It is a circumstance worthy of notice, that Hon. Ward Chipman, Chief Justice of the British province of New Brunswick, is a grandson of the

venerated 1st Pastor of this parish. He graduated at Harvard College in 1770, and is now about 80 years of age. Several respectable families in New England trace their descent from the same stock. ~~James~~ Blowers, late Chief Justice of Nova Scotia, is a grandson of Rev. Thomas Blowers, 2d pastor of the first Parish in this town. He graduated at Harvard College in 1763. He was named in the proscribing act of Sept. 1778 as a refugee. He was Chief Justice for 35 years and resigned 1833. (R.)

Soon after Mr. Chipman's demise, Mr. Hitchcock's salary was increased to £95. But in consequence of the depreciation of the paper money then in use, it was raised in 1778 to £400. In 1779 to £800; and in 1780 to £4275; being at the rate of £45 for £1 of his original salary. Some idea of the wretched state of the currency at this period, may be formed from the fact, that in 1781, the parish pasture (which now rents for \$10) was rented for £145, and £10,000 were raised to defray the current expenses of the parish for the year. Six new pews which were built in this house in August 1779, were sold for 1540l.*

* The following statement politely furnished me by Hon. ROBERT RANTOUL, will give the reader a correct idea of the currency of Massachusetts from 1690 to 1780. Previous to 1690, a practice prevailed of fixing prices to certain commodities, and making them receivable in payment of taxes at such prices.

"In 1690 the government of Massachusetts having become involved in pecuniary difficulty by the expense of the unfortunate expedition to Canada in that year, for the first time resort was had to a paper currency. Bills of credit of various denominations from 5s. to £5 each, and to the amount of £50,000 in the whole, were issued to pay the soldiers, seamen and others. These bills were professedly issued in anticipation of taxes to be granted, in payment of which they were to be received at their nominal value; but notwithstanding this provision for their redemption, they immediately depreciated in trade; and all sums of money mentioned in the history of Massachusetts, unless expressed in sterling or in silver or gold, from 1690, until the 31st of March 1750, must be reduced according to the degree of depreciation at the period referred to.

The depreciation at the first period of the issue of bills was so moderate as not to be generally noticed, but it was not less a fact that in trade 20s. sterling in silver or gold, at the mint prices, would purchase more of any article of merchandise than 20s. in bills of credit. The government observed punctuality in the redemption of their bills, which they continued to issue from time to time until 1704, when the pressure of public expenditures, induced the postponement of the redemption for two years from their issue, at first afterwards for a greater number of years, and at length to thirteen, until further postponement was restrained by Royal instructions to the year 1741. Bills of a new tenor and of a greater value relatively to the old tenor were issued, but all slid down the same lapse of depreciation, as the probability of their redemption decreased. Various schemes were proposed, and some adopted for sustaining the credit of bills, all of which failed, and however strange it may appear the popularity of the Province bills of credit increased with their depreciation. Instead of imposing taxes for the redemption of the bills of credit, the Province government issued in 1721, £50,000 to be loaned on interest by trustees, chosen by the several towns, the interest of which was to be paid into the province treasury. Afterwards £100,000 more were issued upon the same plan.

Various banking projects and schemes by joint stock companies, and others were resorted to during this *paper mania*, the most remarkable of which was the *Land Bank*, all of which failed and served to increase the embarrassment arising out of the substitution of a paper circulation for one of silver and gold.

In 1748, the nominal value of the unredeemed bills of credit was £2,200,000. Their value when issued by the government in gold or silver was equal to about

Mr. Hitchcock was a warm whig. The interest he took in the welfare of his country, induced a desire to enter her service. We find that at a precinct meeting Jan. 30, 1777, a vote was passed permitting him go into the army as Chaplain one year, with the understanding that he should preach here as frequently as possible, and receive pay only for the time he supplied. For three years he was with the army most of the time, during which period Rev. Mr. Balch, and others were hired to supply the desk. The continued depreciation of the currency, together with other circumstances, induced him to believe that it was a duty he owed to the public and his family to dissolve his connexion with the Parish.

The subject was laid before the Church, and April 6, 1780, it was unanimously voted to grant a dismissal with a letter of recommendation. Mr. Hitchcock was a native of Springfield, Mass. and graduated at Harvard College in 1767. In the first year of his ministry in this place, he married Miss Achsah Jordan, of Truro.

In 1780, he was Chaplain to Gen. Patterson's brigade, and on the 30th Aug. (Sunday) preached to the troops in the open air. While connected with the army, he preached occasionally in Providence, R. I. where, after the army disbanded, he received a call to settle, and was installed Oct. 1, 1783. He died Feb. 27, 1803, in the 59th year of his age. He was a good preacher, a sensible and learned divine—a man of active benevolence, and took a deep interest in the education of youth, and the establishment of free schools. He bequeathed \$2500 at his decease, for the foundation of a ministerial fund in his Society in Providence. "He published a book of catechetical instruction and forms of devotion for children and youth; Charles Worthly, or the Memoirs of the Blooms-

£400,000 sterling. In 1748, the General Court made provision for their redemption on the 31st of March 1750, at such rates as enabled the Province treasury to pay off the £2,200,000 in *paper*, with the sum of £214,000 sterling in *silver*.—From the 31st of March 1750, to the 22d of July 1775, the people of Massachusetts were blessed with a specie circulation. On the day last mentioned Congress ordered an issue of 2,000,000 of dollars in paper bills which was the commencement of the paper circulation of the Revolution. The issue of paper was continued as long as it would circulate at all. This circulation ceased on the 21st August 1781, when a specie circulation was again resumed, and continued gradually declining, under the operation of the banking system of the present times, until gold and silver are nearly banished by the paper bills of more than four hundred banking corporations within the United States.

Some idea of the gradual depreciation of the Province bills of Massachusetts may be formed by the rate of Exchange on England at different periods.

To buy a bill of Exchange payable in London for £100 sterling, the merchant in Boston had to pay in Province bills in the year 1713, £150; 1716, £175; 1722, £270; 1728, £340; 1730, £380; 1748, £1000.

The depreciation of the paper money of the Revolution was much more rapid. The average value of it for the year 1776 has been estimated at about 135 dollars for \$100 in silver—for 1777, 200 for 100—after which it depreciated more rapidly so that in June and July 1780, an estimate of its value in relation to the price of the common necessities of life before the war and at that time, made by a minister of Beverly in relation to his salary, stated it at 12,900 for 100 or 129 for 1.

grove family ; a work on education in two volumes, and a Sermon at the Dedication of his Meeting-house." (R.)*

After the dismissal of Mr. Hitchcock, the Church and Society enjoyed the labors of Rev. Obediah Parsons, for two or three years. In 1783, a call to settle† was given, but not accepted. In 1784 Rev. John Cleaveland was chosen ; and in 1785 Rev. Daniel Story received a call. Neither accepted. In March, 1786, Rev. Daniel Oliver was invited to preach, and in September following was invited to settle, with 175*l.* settlement, and 110*l.* salary, which appears not to have been accepted. In 1787 the call was renewed, the settlement to be 175*l.* and the salary 120*l.* which was accepted, and his ordination took place on the 3d Oct. of the same year. On this occasion, the usual hospitalities were not neglected. A Committee was appointed to procure suitable persons to provide for the council and other gentlemen invited to attend. The council invited to assist at the Ordination of Mr. Oliver, consisted of 17 Churches, viz. Rev. Messrs. Wadsworth and Holt, of Danvers, Swain of Wenham, Parsons of Lynn, McKean of Beverly, Hopkins and Barnard of Salem, Frisby of Ipswich, French of Andover, Forbes of Gloucester, Morrill of Wilmington, Breck of Topsfield, Cleaveland of Chebacco, Robbins of Plymouth, Smith of Middleton, Dana of Ipswich, and Cutler of Hamilton. On the same day of his ordination he was received to this Church, by letters of dismission and recommendation from the 2d Church in Boston. In *doctrine*, Mr. Oliver is understood to have been a *Hopkintonian* ; and shortly after his ordination drew up a *new confession of faith*, which, by a vote of the Church, he substituted for 'Mr. Chipman's platform, as already noticed.

In 1788, it was voted to discontinue the custom of the deacon's reading the Psalm before singing ; at which time it is presumed the existing method was adopted. The privilege to build twenty-three pews, together with one pew already built was sold for about \$390. The foremen in the cotton factory burnt a few years since, were excused from paying a poll tax to the Precinct for one year.

In 1791, Mr. Oliver refused to give a receipt in full for his settlement and salary unless the Parish would allow him interest upon the principal for the delay of payment of the principal beyond the period when it was contracted to be paid. This gave offence to many, and laid the foundation of a series of difficulties, which ultimately resulted in his dismissal. In 1792, several of the disaffected persons seceded, and joined the Baptist society in Danvers. This led to a law suit, which put the parish to great expense. In 1794 at the request of the parish, Mr. Oliver relinquished 20*l.* of his salary, being probably the proportion formerly paid by the seceders. The next year his salary was voted in full. The difficulties

* A Sermon by Mr. Hitchcock is in the Parish library of Rev. Mr. Upham's Society in Salem.

† The vote of the Church was 33 to 18.

alluded to, now seem to have assumed a more decided character. March 29, 1796, the Parish refused to vote Mr. Oliver his salary, and instead thereof appointed a Committee of 11 persons to request him to resign. Parish and Church meetings were frequently called, and various methods suggested to accomplish a final adjustment of the difficulties, but without success, until 1797, the year following,—when a council was convened,—the complaints and grievances of both parties fully investigated and discussed in the meeting house,—and a final separation effected, upon specified conditions. Mr Oliver's salary was continued to him up to Aug. 5, 1797. The use of the parsonage lands were continued to him for the current year, and in 1798, \$300, the award of the referees, was paid him.

The December following Mr. Oliver's dismissal, the Parish voted to employ Rev. Daniel Story to supply the pulpit until the last Sabbath in March. In 1798 a part of the parsonage was granted for 999 years for a gravel pit, and the committee were directed to employ Mr. Alden to preach. In July 1799, the Bass river school District, received from the Precinct a grant of land upon which to set their school house. March 25, 1800, an attempt was made to settle another minister. A call was given to Rev. Micah Stone. The salary voted was 130*l*. with a provision that when either party wished to dissolve the connexion, twelve months notice should be given. The parish subsequently reconsidered their vote in part, and provided for a termination of ministerial labors, by advice of council. This call Mr. Stone was pleased to decline.

Oct. 13, 1800, the Parish in concurrence with the Church, invited Rev. Moses Dow, of Atkinson, N. H., to settle with them, at a salary of \$500 per annum for the first five years, \$480 for the sixth, and *after* that, \$400 per annum so long as he should continue with them. This invitation having been accepted, the 18th of March 1801 was fixed upon for the ordination, and Mr. Ebenezer Trask, John Batchelder, jr. Capt. Barnabas Dodge, John Conant and Asa Dodge were appointed a committee to provide for the Council. At the ordination, Rev. Stephen Peabody of Atkinson N. H. preached the Sermon; Rev. Mr. French of Andover gave the Charge, and Rev. Mr. McKean, the Right Hand of Fellowship. In view of "the peculiar circumstances of the Parish," a vote was passed, Feb. 7, recommending to the inhabitants generally to make no provision for strangers on the day of ordination as had been usually practised. The strangers who attended, however, found no want of hospitality—the vote being left to be observed by those who passed it.

April 7, 1801, Israel Thorndike Esq. generously presented the Parish with the sum of \$100 "for the purpose of white-washing and painting the inside of their Meeting-house, and permanently encouraging sacred music therein," for which a vote of thanks was passed. In years past, the *parish* has voted sums, varying

from 15 to \$30, for the support of singing schools. From April to August about \$580 were raised for the purpose of making repairs, by the sale of pews and pew rights. Three on the lower floor sold for \$287, and nine in the gallery for about \$233. In 1802 a part of the parish pasture was laid out for a burying ground, and \$10 per annum voted to Mr. Dow in consideration of the land being thus appropriated. In August, the same year, a vote was passed to raise \$275 for the purpose of building a new desk and sounding board, &c. In 1803 (March 15) it was voted to purchase a copy of the laws of this Commonwealth, "for the use of any person in the Parish." From 1804 to 1811, Mr. Dow's salary was increased to \$650. One year it was \$700. In 1812 and '13 the stated salary of \$400 was voted him. This he informed the parish was inadequate to his support, and an attempt was made to increase it. Failing in this, Mr. Dow asked a dismission, which was granted March 31, 1813. He was highly esteemed as a Christian, as a man of talents, and as a public speaker. A Funeral Discourse, delivered May 16, 1807—his farewell Sermon, preached April 4, 1813, and a Sermon delivered on the occasion of the national fast, 1812, are, I believe, his only published productions. From 1814 to Dec. 15, 1816, the pulpit was supplied by Rev. David Batcheller and others, when a call to settle was given to Mr. Luther Wright, which he declined. Sept. 15, 1818, Rev. Humphrey Clark Perley was invited to settle here, with a salary of \$475; the connexion to be dissolved whenever either party should give three months notice. Having accepted the invitation, he was installed on the 2d Dec. 1818. Eight Clergymen were on the Council, viz: Rev. Dr. Cutler, of Hamilton, Rev. Benj. Wadsworth of Danvers, Revs. Peter Eaton and Isaac Briggs, 1st and 2d Parishes in Boxford. Rev. Baily Loring, Andover, Rev. Abiel Abbott, Beverly, Rev. Mr. Thurston, Manchester, and Rev. Isaac Braman, Rowley. This connexion was dissolved by mutual consent June 13, 1821; and measures were taken to supply the desk during the remainder of the year. In 1822, some assistance was furnished by the domestic Missionary Society. August 13, 1823, a vote was passed to concur with the church in calling Rev. Ebenezer Poor to settle, with a salary of \$475, the connexion to be dissolved at the option of either party on six months notice. Mr. Poor accepted the call, and was ordained Oct. 29, 1823. Rev. Mr. Dana, of Marblehead made the introductory prayer. Rev. Mr. Walker of Danvers preached the Sermon. Rev. Dr. Abbott of the 1st parish in this town made the ordaining prayer. Rev. Dr. Wadsworth, of Danvers gave the Charge. Rev. Mr. Oliphant of the 3d Parish in Beverly, gave the Fellowship, and Rev. Mr. Sperry of Wenham, made the concluding prayer. The connexion was dissolved at Mr. P's request, in March, 1829. During this and the year following, the desk was supplied by various Clergymen.

In September, 1830, Rev. Ebenezer Robinson received a unanimous invitation to settle here, which he accepted, and was installed on the first Oct. following. The exercises of the occasion were as follows: Introductory Prayer by Rev. Mr. Sewell of Danvers. Sermon by Rev. Mr. Bartlett of Marblehead. Installing Prayer by Rev. Mr. Loring of Andover. Charge by the same. Fellowship by Rev. Mr. Thayer of Beverly—and Address to the People by Rev. Mr. Sewell.* Jan. 27, 1833, Mr. Robinson requested a dismission which was granted him. He afterwards settled in Hubbardston Mass. During the summer and fall of 1833, the pulpit was supplied by the writer of the foregoing. Through the winter months the meetings were suspended; and March 21, 1834 they were re-opened by the same person.†

From the organization of this Church to the present time, 502 persons have been admitted to its communion—several of whom were of African descent.‡ In addition to these, 16 are represented as *renewing and laying hold of the covenant*. The ordinance of Baptism has been administered to 1170 children, and 52 adults, one of whom [Capt. T. Raymond] had previously attained his 80th year. The disparity between adults and children, may be accounted for, from the circumstance that in early times under the provisions of the *Half Way Covenant*, parents almost universally brought their offspring to the Baptismal Font in infancy. 598 couples have been united in wedlock in this Parish, by the various clergymen officiating here. 1010 deaths are recorded on the Church book, as having occurred in this Parish, and it is presumed the funerals were attended by the clergymen in whose hand writing they are recorded. From 1776 to 1782, and from 1783 to 1801, there is no record. Of the number deceased, 468 were infants and minors. Among those who died at the most advanced age may be mentioned widow Rachel Griggs, aged 90, Feb. 1, 1718. Widow Elizabeth Briars, 93, Aug. 2, 1722, and Capt. George Raymond, 99 years 2 months and 3 weeks, March 27, 1807. The greatest mortality occurred in the following years: 1736, 25 deaths—22 of whom were adults. 1737, 38 deaths—2 adults. 1748, 24 deaths—7 adults. 1775, 21 deaths—16 adults. Seven clergymen have been settled in this place; one only of whom deceased here. Five of them are still living. Twelve persons have filled the office of Deacon, viz. Messrs John Cresey, Jona. Rayment, John Conant, Josiah Batchelder, Joshua Dodge, John Conant, Benj. Trask, Wm. Dodge 2d. Samuel Conant, John Batchelder, Rufus Putnam and A. Caldwell.

* In 1831, Hon. Stephen White generously caused the Meeting-house to be painted at his own expense.

† A Sabbath School, was formed in this Society several years since. Connected with it, is a library of about two hundred volumes. A Bible Class, has within the last year been organized, which promises to be a valuable auxilliary to the interests of religion.

‡ 1717, Joseph Reed, a negro, was admitted and baptised.

I have thus collected together the *fragments* of the history of the *Precinct of Salem and Beverly*. There are many *minor* circumstances which I found it imposible to weave into this Lecture, without rendering it *tediously minute*. I have gathered them up however, that nothing might be lost, and have thrown them into form for future inspection.

The numerous vicissitudes through which this Church has passed, afford themes for profitable reflection. Since I commenced collecting the materials for this lecture, my mind has been variously exercised. The wheels of time have rolled resistless on, and the arrows of death have not been stayed. During the century now gone, deaths amounting in number to 3 or 400 more than the present population of this parish, have occurred. Another century, and the whole population of this town will have gone to their final home. And even 50 years hence, most of the audience now present, with generations past, will have been laid in the silent tomb. How solemn the thought! and how impressively does it admonish us to be prepared for this last earthly and important change, that we may pass peacefully and joyfully to the beatitudes of eternity.

I feel that I cannot dismiss the subject without once more adverting to the venerated first Pastor of this Church. For nearly sixty years we behold him coming in and going out before the people of his charge, honored and beloved. During this long period, we find nothing transpiring to disturb the harmony that prevailed. The Church enlarged her borders, the Society flourished in all its interests, each returning Sabbath saw these venerable walls thronged with devout worshippers, and both Pastor and people could truly say, "hitherto the Lord hath helped us," "behold, how good and how pleasant it is for brethren to dwell together in unity."

In casting my mental vision over this pleasing and animating picture, I have involuntarily inquired, what was the producing cause of so much happiness, unanimity, and success? The epitaph of this venerable servant of God, which I have just read to you, furnishes a ready and emphatic reply. *He embraced "from his soul, the good of all sects."* Though decided and firm in his views of religion, he nevertheless cultivated an enlarged charity for others. Believing, with his divine Master, that no one who did good in his

name, could lightly speak evil of him, and with St. Peter, that God was no respecter of persons, but that in *every* nation, he that feareth him and worketh righteousness, is accepted with him, Mr. Chipman never suffered a *shade in opinion* to alienate his affections from any portion of his flock. He was willing to believe that such could be *sincere Christians*, though they might not be able to receive all his peculiar views, or assent in all particulars to his standard of doctrine. Sensible that men were *differently* constituted, and consequently that all were not able to behold truth through precisely the *same medium*, he was willing to bear and forbear, and on such points as others could not fully concur with him, he was willing to *agree to differ*. Here, then, is the secret of the uninterrupted prosperity of this Parish and Church for more than half a century, during which period she stood as one of the brightest lights of this portion of the Redeemer's Heritage. "He being dead, *yet speaketh*," and may not this example be as a voice from the grave admonishing the present generation of Spiritual Shepherds to "do likewise?" For my own part I feel that it is. And when the spirit thus inculcated shall (as it is my ardent prayer it may) universally prevail—*then*, and not till then, will the Lord Jesus Christ see of the travail of his soul and be satisfied, and a ransomed world worship before him "in spirit and in truth."

We should be penetrated with the deepest gratitude to the Most High, that our Fathers were moved to erect this House for his worship, and to establish the Ordinances of Religion. May those Ordinances ever be cherished, as the foundation of order in society; morality in community, and piety in the heart. As often as the holy Sabbath shall return, may the aged and the young, come up to this place for comfort, for counsel, and for instruction in righteousness until the latest posterity. May the Spirit of a crucified and risen Redeemer pervade every mind, and inspire every soul with love to God, and benevolence to man. May it be our highest earthly ambition, as Christians, to emulate the example of the venerated CHIPMAN. May each member of this Church and Society realize the importance of sustaining the "good report in all the Churches" gained for it during his protracted and useful ministry, and having lived a life of repentance—of devotion to God, to Christ, and to the best interests of community, may we "DIE THE DEATH OF THE RIGHTEOUS," and our "LAST END BE LIKE HIS."

NOTE. Mr. Chipman solemnized the marriages of six clergymen viz. Dec. 12, 1727, Rev. Pain Winget of Amesbury to Mrs. Mary Balch of Beverly. March 12, 1728, Rev. Wm. Balch of Bradford to Mrs. Rebecca Stone, of Beverly. Oct. 1, 1730, Rev. Joseph Champney to Mrs. Elizabeth Blower both of Beverly. April 21, 1737, Rev. John Warren of Wenham, to Miss Elizabeth Chipman of Beverly. Feb. 14, 1749, Rev. Nehemiah Porter of Ipswich to Miss Rebecca Chipman of Beverly. July 3, 1751, Rev. Joseph Swain to Mrs. Eliza Warren, both of Wenham.

In 1814, five persons deceased in the Parish, whose united ages amounted to 370 years, viz. Edith Batcheller 87, Anna Standley 81, Josiah Trow 76, Sarah Deadman 53, Ebenezer Trask 73.

ERRATA.—A few errors escaped correction in the proof. Page 8, ninth line from the top, for *rightful*, read *proper*. Page 16, twentieth line from the bottom, for *descendant* read *relative*.

A few orthographical errors occur, which the reader will readily detect and correct.

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